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IT COULD BE DONE

LAST week Dr. R. W. Wilde, the minister of Cross Street Chapel, Manchester, and a member of the teaching staff of the Unitarian College, Manchester, outlined some reasons in an article for an answer to the question, "Why Don't We Grow?"; asked of the Unitarian churches. He avoided what might be called the atmosphere of the "inquest," and the too easy solutions of self-accusation.

One of the most important of his reasons was that in the past the Unitarian movement was one of protest, and that the occasion of its protest had gone. That is demonstrably true, but whether it need remain true is another thing. The protest of the past was found in what may be called an ideology, or in what Dr. Wilde calls social forces. Socially and theologically Unitarians up to the 'thirties of this century were "liberal". Before the first world war they knew with unanimity what had to be done about certain social problems; and after the war, when Unitarian churches began to decline, with less unanimity, but nevertheless with reasonable agreement, Unitarians were convinced about methods of social action. To-day, socially, there is nothing for them to be "liberal" about. Pacificism, no matter what individual pacifists may feel about the subject, is no longer the issue it was in the 'thirties, or during the first world war, or even during the Boer War. As a subject for action or debate, except for the convinced pacifists, it is a dead issue. Similarly most of the social reforms that Unitarians fought for in the first half of this century, and more particularly in the second half of the last, have been accomplished. The whole nature of the social context in which a protest or a social faith must be made has changed—changed out of mind—and Unitarians, at least collectively, would be hard put to it to say what their protest is to-day, or even if they have one and what it ought to be.

Similarly with theology. The days when men could care with passion about the "Divinity of Christ" or the nature of the Trinity, or even about the Bodily Resurrection have long gone by. The whole theological emphasis has shifted. Theological realism is concerned to-day about the manner in which the Christian religion can be made to be itself and to live in a world of revolutionized history, psychology, and science: and no man of intelligence and feeling has escaped the results of the human pressures of the past two or three decades. It is probable that the revolution in theology, and what is far more important—as Dr. Wilde hinted—in the primitive and spiritual depths of human beings, have been more profound than any revolution in social environment.

This Can Be Done

What can Unitarians do? This question is asked not in the tone of the "inquest," but in the tone of known opportunities that exist and are neglected or ignored.

For instance, on the inside cover of the General Assembly Year Book, occurs this statement:

"What are the essentials of the Christian faith?—The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, the Victory of the Good, the Kingdom of God, and the Life Eternal".

This statement has stood, as declaring the Unitarian "Faith and Fellowship," unaltered for a quarter of a century. The whole social and theological context in which it was drawn up has undergone revolutionary change. Whatever was socially meant by the "Victory of the Good" or the "Kingdom of God" in the 'thirties means something very different to-day. And the theological phrases, mostly, one assumes, taken over from nineteenth century Unitarianism, have lost the significant protest and affirmation they once had. It is probable that few statements of "faith" by any important religious body have received less criticism by those who hold themselves responsible for them than this Unitarian statement. Dr. Wilde suggests that Unitarians are too "intellective". We trust he makes a distinction between this word and intellectual. For the blunt truth is that Unitarians, as contrasted with many other religious bodies, are not intellectual enough. The real danger that lies before them is that of falling into an obscure religious sect, trying to live on phrases and formulas from which a great deal more than protest has departed.

The Strength is There

It need not be. Power exists, if it could only be called upon and used. During the last war a dozen appointed Unitarian ministers drew up a report of faith under the title "A Free Religious Faith". The report had everything against it. The ministers had to meet during the preoccupations of the war. The style in which it was written was found difficult. Yet it proved a "best-seller". It had known influence beyond Unitarian circles. One tribute paid to it from a responsible critic was that it "may well turn out to be one of the really important documents of history". Well, who knows? But allowing for enthusiasm the report obviously was something to think about. It really did try to think out the Unitarian belief in contemporary terms. There is every reason why such an effort, or something like it should be attempted again.

Only an intellect with its head buried in the sand could believe that nothing of theological consequence has happened during the past ten years. A project of this kind—or for that matter projects—could be organized with far less expenditure of effort and money than others undertaken by the General Assembly. It would not cancel others out, it would help them. It would make Unitarians feel that they were thinking about their faith, and consequently that it was worth thinking about. A new protest, and what is more important, a new religious perception, could be drawn out of resources which are known to exist. Dr. Wilde's article analysed a kind of spiritual and intellectual paralysis. The best reply to the article is that the paralysis need not exist.

FAITH, FREEDOM & THE FUTURE

By A. Elliott Peaston

AT no time was the late Dr. P. T. Forsyth a voice crying in the wilderness. In his own day the Principal of Hackney College, Hampstead, was recognized as the preeminent theologian of Congregationalism. Nor was he a man to be ignored. His was a biting tongue and a caustic pen. Many sympathizers with the "New Theology" never forgave his personal attacks on R. J. Campbell. There were not a few, however, in his own denomination who regarded him as an old-fashioned representative of a vanishing Calvinism. How wrong they were! To-day the voice of P. T. Forsyth is more pungent and powerful than ever. It is heard far beyond the confines of Congregationalism, and is influential in Free Church, Presbyterian and Anglican circles. "History," it is being claimed, "is hastening after Peter Taylor Forsyth. To-day, like Kirkegaard, the Danish philosopher, another great man is coming into his own." Forsyth is the prophet of the Genevan Revival.

The Genevan Revival is a reassertion of the Calvinistic basis of Nonconformity. The dominant thought of Calvin is "the infinite and transcendent sovereignty of God". Forsyth criticized the somewhat mawkish and sentimental concept of the Fatherhood of God so popular among nineteenth century Liberals. "No less does the nineteenth century need from the twentieth the restoration to Fatherhood of the idea of sovereignty, and to love its eternal holiness."

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But if Forsyth emphasized the basic Calvinism in Congregationalism he insisted that this was not the only element in Independent ancestry. It is the especial importance of his book, *Faith, Freedom and the Future*, published in 1912 and now re-issued by the Independent Press,' that the author shows the surprising consequences that ensued from the welding within English Independency of basic Calvinism with elements of Anabaptism and "spiritualism". Anabaptists and "spiritualists" (as Forsyth calls them) were religious enthusiasts who embraced many strange and varied tenets. But all believed in the supremacy of the Spirit to the Word, of the inner light over outer truth. They sought a direct contact with God. "They made," says Forsyth, "too much of an immediate divine inspiration for each and too little of the Bible as the unique and final revelation for all."

Theirs was a free, prophetic individualism, and an impassioned zeal for the Most High that sometimes ran unrestrained and wild. The Commonwealth and Protectorate resounds with the names of Ranters, Levellers, Millenarians and Anabaptists. This was the new element that fired Independency. Forsyth explains that Presbyterianism failed in England because it was, "too Genevan, too Scottish, too precisian for the English, and even for the spiritual, nature". Calvinism had to be mixed with another metal. This other metal was the Anabaptism and "spiritualism" that had been driven out of the historic Churches on the Continent, and crushed in Germany by the defeat of the Peasants' Revolt. Holland became the refuge of all the remnants of Anabaptism that had been missed by the German sword. The relations of the English and the Dutch were close at this period. Thus it was that through Holland these Anabaptists and "spiritualistic" forces came to lay so strong a hold on the early Calvinistic Independents. They found in English Independency their real home.

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It is the author's contention that when the basic Calvinism of the Independents fused with the Anabaptist inwardness, in a nation with a genius for self government the results were extraordinary. For Independency then took possession of Cromwell's Commonwealth army, and the modern world was born. "The Independents and Baptists," says Forsyth, "have been the real founders of modern democracy." This is magnificent assertion, but is it sober truth? Nobody will question the contribution of the Independents to the rise and growth of British and American democracy. But it is doubtful whether the Independents unaided could have attained success. The Scots were trained in self-government through the courts of the Church. The English Presbyterians or Unitarians contributed not a little. Many a Unitarian vestry was to become a mayor's parlour, and it was Priestley who was the martyr of the Church and King riots. Simple Methodists were to learn the art of government in a local chapel. Nor was the Establishment itself always subservient to the Crown. It was the refusal of the Seven Bishops to read the King's Declaration of Indulgence that was the signal for the Glorious Revolution of 1688.

Dr. Forsyth's powerful book is an exposition of the ethos of Independency. He insists that Independency is essentially evangelical, its faith firmly based on the Gospel. He is a scholar who has no quarrel with Biblical scholarship. But although he admits that there is no return to the Bible as the Reformers read it he asserts it to be the task of modern evangelicalism "to rescue from the Bible its positive and final gospel". This he believes to be "nothing else than the gospel of justifying and regenerating grace in Jesus Christ our Lord and God".

Dr. Forsyth offers an infallible Gospel. And here, no doubt, is the secret of much of his present day popularity and appeal. For modern men seem frantic for infallibilities. "O draw me from out the great waters, lead me to the rock that is higher than I." It is the passionate and bewildered cry of a child who has lost his way in a world without security, and who seeks safety, and anchorage, in a sea of trouble. Hence the allure of an infallible pope, or Mary Baker Eddy's infallible book, or Dr. P. T. Forsyth's infallible gospel. But the good God has not seen fit to grant to his children an infallibility. He offers only himself. "He sent from above, he took me, he drew me out of many waters."

(' Faith, Freedom, and the Future, by Peter Taylor Forsyth, London Independent Press, 12s. 6d.)

THE COPPER ROLLS FROM THE DEAD SEA SETTLEMENT

By A. B. Downing

NOT all *Inquirer* readers will have read an account of the opening of the Copper Rolls from the Dead Sea settlement at Qumran—a most delicate feat of mechanical skill successfully performed by Professor Wright Baker of the Manchester College of Technology. The Professor recently gave a lecture-demonstration of this fine operation in the Rylands Library in Manchester. It was an occasion which might well turn out to be a historic one, as the Curator of the Library himself pointed out. Certainly the crowded and overflowing audience, in which our own Unitarian interest was well represented, were keyed up to a high level of expectancy. And well they might be, for there have been few archaeological discoveries of such stirring significance as the Dead Sea Scrolls and the ancient buried settlement of the Essenes (for Essenes they appear to be) at Qumran. All those who, like myself, had come equipped to take rapid Hebrew notes of any photographs of the text which might be displayed, were doomed to disappointment. The text, more than 90 per cent of which has been preserved by Professor Wright Baker's brilliant operation, is still a secret and will not be revealed until an international team of scholars have pronounced upon their findings. What we heard about the copper rolls themselves certainly wets the appetite.

First we heard an account of the discovery of the rolls from the technical director of the Jordanian Department of Antiquities, Mr. Saleh. They belong in fact to the Government of Jordan, which has been most generous and impartial in its appreciation of their importance. The scrolls are made of beaten copper and as such are unique. First we saw interesting slides of the Qumran settlement itself, with glimpses of the writing room where the scribes wrote out the leather rolls now familiar to the academic public. In the wall there was a stone wash-basin in which the scribes had to wash their hands whenever they came to the Divine Name in the text they were copying. It is known from their other documents that the members of the community were strict observers of much of the Jewish Torah. There were interesting glimpses, too, of a small pottery kiln, an oven and a stone water-tank with stone channels round the building for the distribution of water. Mr. Saleh's English was not always easy to follow, but he gave us a fine oral and photographic record of this highly interesting settlement where—he ventured to suggest—John the Baptist had worked and studied and along whose corridors Jesus himself may very well have walked. Such titbits of surmise—by no means lacking historical probability—gave the audience a noticeable thrill.

Then came Professor Wright Baker himself to tell us about the opening of the copper rolls. It was plain that he had undertaken the task in the first place as a more or less routine problem, but this prosaic attitude soon disappeared when he learnt of the great importance that these scrolls might turn out to have for scholarship and for the study of the early Christian and pre-Christian period. The interest in his task has been nothing short of world-wide, far more so in fact than is commonly supposed. He described the technical details of what must have been a forbidding and anxious task, for the rolls were no longer pure copper or bronze; all that remained were the products of decomposition in the most fragile state. But the task of opening them out was brilliantly accomplished and the scholars will certainly owe him a great debt.

The text is in columns and contains about 3,000 letters. There is every probability that it is in Hebrew, less probably Aramaic. What the text is about is quite beyond conjecture—Professor Wright Baker indicated that his own ignorance of the text was an added advantage! But it will be a shattering disappointment if these 3,000 letters, punched so carefully by that ancient scribe on a copper sheet, turn out to have no significance. The conclusions of that team of scholars in Palestine—"those fine old boys," as Mr. Saleh described them—will be awaited with eagerness and impatience.

To allay the doubts of any lingering sceptics I can affirm categorically that none of the Dead Sea Scrolls are forgeries and that their historical, and indeed theological, significance is beyond dispute.

MINISTERS' PENSION AND INSURANCE FUND

18th Triennial Meeting
WEDNESDAY, APRIL 18,
at 3.45 p.m. at Conway Hall, Red Lion Square, London

Nine Managers will be appointed for the ensuing Triennial period: nominations (with the consent of the nominees) must reach the Honorary Secretary not less than twenty-one clear days before the date fixed for the meeting.

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Hon. Secretary: H. W. Stephenson, 1 South Way, Lewes, Sussex.

COMMENT

Russia and Family Life

ACCORDING to the Book of Proverbs, where there is no vision, the people cast off restraint; and by vision the writer seems to understand what we would call a religious attitude to life and existence. A speech made by Marshal Voroshilov to the recent Soviet Party Congress drew attention to the bearing that this dictum has upon life in Russia to-day. In one of his speeches the Marshal referred to one of the most pressing and important problems that face the new leadership—the problem of stopping the demoralization of the Russian Youth.

This is a problem that he traced to many causes, but mainly to three: mass uprooting, especially during the war; the past destruction of family life; and the failure of the Party propagandists to inspire large numbers of the younger generation with any belief in anything at all.

He was the only leader who mentioned this difficulty, and he had no definite remedy to suggest; but he did realize—what must be something new in Russia—that politics is not enough; and that even for the upholding of the social structure some faith of a more profound quality than an economic doctrine is demanded. For years the Russian revolutionary leaders worked tooth and nail to wipe out all traces of religious faith, and they had at least this excuse that a great deal of what passed for religion in Czarist Russia was of little value; but they are now beginning to see that religion is a necessary factor in the living of a good and satisfactory life. So far from being better as a result of their deprivation of faith, one of the tasks before Russia's leaders is to restore to youth something akin to the religious faith of the past.

Youth and Religion

It is not only in Russia, however, that the outlook of young people leaves much to be desired. In many Anglo-Saxon countries there is a similar ground for dissatisfaction. Only a few months ago, the New Zealand Government issued a serious report on the moral failings of the youth of the country, and recently we read in our papers that there is a growing anxiety in South Africa on account of the moral laxity among young people of all classes. Investigations into the incidence of the use of the dangerous drug, dagga, among young people, revealed an amount of vice and lawlessness that is alarming welfare workers, whilst speeches complaining of the deterioration of youth have been made, and resolutions passed, at political congresses and the assemblies of most of the churches, including the Dutch Reformed Church.

The subject is to be raised in Parliament, and demands are to be made for the appointment of a commission to examine the whole problem of juvenile delinquency. There are two factors that are regarded as important in bringing about this state of affairs—the acute shortage of labour, resulting in employers competing for the labour of white youths, who have thus more money than is good for them, and racialism, which tends to let down the moral standards of the white privileged classes.

A similar lack of restraint seems to be prevalent among a large section of the youth of the United States. At least that seems a fair conclusion to draw from the rioting of a mob of young people at Daytona Beach, as a result of which National Guard troops with loaded carbines had to be moved in to prevent injury to people and property. Attention has been called to these three countries in recent weeks by newspaper reports, but we know that the position in our own country is not so favourable that we are justified in adopting a self-righteous attitude. What is the cause of it all? Probably too much money has a good deal to do with it, but first and foremost must be placed the failure of the churches to inspire these young people with a religious attitude to life.

Blood Sports

During the 1914-18 War I remember seeing a picture in an illustrated paper of a German royalty presiding at the killing of a stag by hounds, whilst underneath the picture was a caption, the exact wording I have forgotten, but it suggested that indulgence in such sport was only to be expected from such devils in human form ; but, of course, that was in time of war, when anything is good enough to whip up contempt for the enemy. English gentlemen with the Church's approval follow after such sports in times of peace. Apparently the League Against Cruel Sports has decided to ask both the R.S.P.C.A. and the Home Secretary to order an inquiry into the circumstances in which the Devon and Somerset Staghounds allowed their hounds to hunt a pregnant hind over a quarry face, with two hounds clinging to it, so that both hind and hounds, falling 60 feet, were killed.

It is denied that the deer was a hind, but that does not seem to me to make a great deal of difference ; and no doubt the deer was lucky that a quarry face was in the way, for it did at least die an instantaneous death. In past centuries, people were justified in hunting for the sake of food, and found a considerable amount of exhilaration in doing so ; but to-day there is not that excuse, and hunting is indulged in for the sake of killing, often at the cost of great suffering to animals that are among the most delightful in nature. If deer must be got rid of for the sake of the food supply, well and good—only let it be done speedily and by crack rifles, without pursuit by dogs and horses, and not as a sport.

Commentator.

THE GENTLE LION OF KILLINCHY

By Isabel Watson Mogey

(A Centenary tribute to Rev. Samuel Watson—founder of the Remonstrant Presbyterian Church, Killinchy, County Down, N. Ireland. This church is included in the list of churches in the Year Book of the General Assembly of Unitarian and Free Christian Churches.)
Churches.)

Let the counsel of thine own heart stand; for there is no man more faithful unto thee than it. For a man's mind is sometimes wont to tell him more than seven watchmen that sit above in an high tower. —Ecclesiasticus.

THERE is a strange fascination in the century. One hundred years ! Round, full and complete ! There is a definite thrill in a centenary celebration, whether it is of the building which has weathered a hundred winter storms and summer suns, or the nonogenarian who has nursed his feeble flame of life until he can stretch forth his thin, palsied hand and grasp the Queen's Telegram. This reverence and respect for the hundred years turns our thoughts to those departed worthies over whose graves the grasses of a hundred years have grown.

It was this magnetic pull which brought me, a few days ago, to the tomb of the Reverend Samuel Watson, for a hundred years have passed since he was interred in the burying ground of the Remonstrant Presbyterian Church in Killinchy.

A more peaceful or beautiful spot could scarce be imagined, than this graveyard in the midst of the soft, gently-rolling hills. I should like you to come with me on Pilgrimage. We are travelling along a straight, tree-lined road, between fields of vivid, fresh, emerald green, where sheep and cattle are grazing contentedly, and the lambs are skipping with pure innocence. Across the blue of the sky the white clouds are chased by the frolicsome March winds. The grassy banks are golden with the small, sun-like coltsfoot and the huge clumps of the prickly whin bushes. To our right a little lane runs back for several hundred yards. We walk down it and find ourselves in a peaceful, hallowed graveyard which has grown around the Church which dominates it. We cross the soft, mossy ground where the primroses and violets cover the mounds with their promise of eternal spring.

Over there, to the right, we see the headstone for which we are looking. It is old, and somewhat worn, for it has weathered many storms. We read :

Erected by the Remonstrant Presbyterian Church
of Killinchy
In memory of the Faithful Service of their
Beloved Pastor
Samuel Watson, M.A.
Who died, 16th March, eighteen and fifty six
In the 59th year of his ministry
And the 82nd year of his age
A scholar and a gentleman
A pattern of Christian meakness and love
And an uncompromising assertor of
Christian Liberty.

It is indeed because of his "uncompromising assertion of Christian liberty" that Samuel Watson lies in this spot—for the Old Presbyterian Church, of which he was minister for forty-eight years, is just a stone's throw away. Samuel Watson, at the early age of twenty-three, became the pastor of Killinchy Presbyterian Church, in the year 1797, and laboured there faithfully, winning the love and allegiance of the country folk, until he found it impossible to subscribe to the Westminster Confession of Faith.

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Here in Ulster the Arian Controversy lasted for well over a century, beginning as early as 1811 when the Rev. J. Smethick came from England to make a tour of Ulster in the interests of the "New Light". The whole question was fought out in the General Assembly, and the fight was a very bitter one. In 1828 the New Light Party drew up a Remonstrance in which they set out their grievances, and, two years later, on May 25, 1830, the Remonstrant Synod of Ulster was set up. Those who could not, or would not, subscribe to the Westminster Confession of Faith had to give up their churches.

We do not know the early attitude of Mr. Watson to Non-Subscription nor for how many years the question had been troubling his mind. As far back as 1820, the Rev. Dr. Henry Cooke, the greatest opponent of Non-Subscription in the Irish Presbytery, had been pastor of the neighbouring church at Killyleagh, only a few miles from Killinchy. They must have met frequently, and it is certain that no two Presbyterian ministers could meet in those troubled years without discussing this question which was in the forefront of their minds. How we should like to hear them talking ! Perhaps they paced this quiet, little road where the blackbirds sing for joy in the beeches, rejoicing in the love of their Heavenly Father and heedless of the vexed problems of doctrinal belief. We can imagine them "tiring the sun with talking".

Yet it was not until his seventieth year that Samuel Watson found it no longer possible to subscribe to the Westminster Confession of Faith. We can imagine the struggle it must have been for a man of his years, for at seventy the fires of a man's youthful ardour have burned low, and the questions, which in earlier years were matters of life and death, have lost their urgency. Small blame to a man if the fireside calls more loudly than the arena when he reaches the three score and ten and he says complacently "I have fought the good fight—henceforth I shall sheathe my sword and—put on my slippers".

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Not so Samuel Watson ! At seventy he engages in the greatest struggle of his life. The months following his refusal to subscribe were stormy and troubled. His beloved Church was closed to him. The Assembly sent down a supply of students, but the distracted congregation, torn between loyalty to the doctrines of their fathers and loyalty to the minister whom they loved, refused to listen to them. The congregation became split between the "Auld Licht Yins" and the "New Licht Yins".

How much easier it would have been to give in—to hush the voice of the Seven Watchmen for the sake of peace. But no, that was not the way of Sir Thomas More in 1535, nor of Archbishop Cranmer in 1556—nor of the humbler Samuel Watson three hundred years later. What a lion-heart he must have been! Here is the congregation to which he has ministered for half a century—the people whom he has loved and served and who have repaid him with the devotion of the strong, reserved Ulster Scot. Here are those who have grown old along with him. The farmers, who were handsome lads in their twenties when he began to minister to them—and their wives, who were sonsy lassies, with the soft creamy skin, dark hair and blue eyes which are typical of this part of the country. He has married them, baptized their children, tended them in sickness, helped them through the Valley of the Shadow. He has been to them "a pattern of Christian meekness and love". And here, on this quiet, country road is the Church. For almost fifty years he has walked down the beech avenue from his home, across the road, through the gate and up the little path with the graves of his friends on either side, through the little side door and up the steps to the pulpit so that he might feed his flock. One cannot preach from the same pulpit Sunday after Sunday, year after year, without sending down roots—roots which cannot be torn up without intense suffering! Yet Samuel Watson faced and endured that suffering.

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Forbidden to enter his own Church, he made the great decision—he must build a new church. In spite of his years, he threw himself into this venture with tremendous enthusiasm and vitality, and on June 10, 1845, the foundation stone of the Killinchy Remonstrant Presbyterian Church was laid. It was opened the following year, and there Samuel Watson ministered until his death on March 16, 1856.

It is not given to many of us to die of mirth, although here in Ulster we have a commonly-used expression "I nearly died laughin'," but with Samuel Watson it is literally true, for it is recorded of him that he "died from a stroke brought on by excessive laughter caused by reading aloud to his family the newly-published work of Charles Dickens *Little Dorritt*." It was on a Saturday evening, and we can imagine him, with Sabbath preparations complete, turning for an hour's relaxation to the arch-humorist. He collapsed, in the presence of his wife and two daughters, was carried to his room, where he lay unconscious until the Sabbath day drew to a close, and then as the light was withdrawn from the fields and hills of Killinchy, so the gallant spirit of Samuel Watson passed from earth.

A few days later he was laid to rest in the quiet churchyard, while the brightness of the spring sunshine poured down. From far and near the mourners came to bid him farewell. "We shall never see his like again" they said as they stood in dignified grief. "A heart of a lion, indeed, but the gentle spirit of a lamb."

THE GENERAL ASSEMBLY XI

The Work of the Church Committee and Officers

(The following article is concluded from last week. This article also concludes the series provided by the General Assembly of Unitarian and Free Christian Churches on the work of the Assembly and Churches.)

THE officers of the congregation are usually, Chairman, Secretary, Treasurer and Envelope Steward, and no praise can be too high for the large number of such persons who conscientiously and efficiently carry out their duties. It is with the best of these in mind as examples that this section is written to help those who lack guidance though very anxious and willing to do whatever they can to serve. The Chairman and Secretary should meet before every Committee meeting to plan business and ensure correct procedure. The Secretary should be responsible for keeping committee minutes, summoning meetings of congregation and committee; inviting special preachers, and attending to business connected with the District Association and General Assembly; particularly should he in collaboration with the Chairman and church Treasurer be responsible for all grant applications and for keeping up-to-date the roll of members and addresses, and in this connection consultation with the minister should take place regularly. The Secretary should draw up the list of sidesmen, again in consultation with the minister, and supply whoever is responsible for the publication of the calendar with information regarding church and institutional events. In this connection he should keep a diary of all events taking place in the church and school so as to avoid overlapping. It is advisable to appoint one officer to be responsible for dealings with the caretaker.

The Treasurer must keep his books up-to-date and should arrange with the Envelope Steward about the paying into the bank of the envelope collections each week. It is essential that the church should have its own account with the bank, and that a personal account should not be used for church purposes. The Treasurer should prepare a monthly statement on finance for the church committee, and with the Envelope Steward, a quarterly statement of the position of that method of raising funds. He should prepare his budget for the first meeting of the new committee, and besides presenting the Statement of Accounts and Balance Sheet at the Annual Meeting, should prepare for that meeting a careful statement explaining the financial position. Acting under the Treasurer the Envelope Steward should be responsible for issuing envelopes to subscribers and for giving everyone a quarterly statement showing clearly how they stand in relation to the amount promised. A list of collections should be posted in a prominent place and entry made after each service to keep it up-to-date. This information should be passed each month to the calendar editor.

The Treasurer should make sure that visiting preachers are paid their expenses and any fee to which they are entitled, on the day of their visit. He should attend to the prompt payment of all accounts and the stipend of the minister and the salaries of the organist and caretaker. There should be close co-operation between him and the Secretary to ensure that duties are not overlooked and misunderstandings are avoided.

Many reading this article may feel that thus set out the duties of the Committee and Officers appear so onerous as to frighten off any invited to undertake them. Against this it should be pointed out that if the work is done properly, in a business-like manner, there is actually less trouble, and fewer problems arise. It is when things are allowed to get into slipshod ways that trouble occurs and additional and often harassing work is caused. In the working of a church the spiritual and material tasks must never be exalted or emphasized as in contrast or one above the other. Both are of prime importance and if one suffers both fail to function efficiently. It is because we are conscious of the debt owed by all to the devoted layman that this article is written in an effort to help all to perform humdrum and routine tasks with a maximum of efficiency and the minimum of frustration.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

(Correspondence on the subject of Dr. Wilde's article "About 'Us'," will be printed next week.)

The Dead Sea Scrolls

Sir,—I have read with great interest the informative articles by Mr. Rowland and Mr. Downing, but feel that a word of warning may be found useful. As was pointed out, Edmund Wilson is a brilliant journalist who has leant heavily on Professor Dupont-Sommer for his facts, so that it is from the latter that almost all the statements of both your contributors are ultimately derived. It might have been wise to check some of them with the equally accessible and more critical findings of Professor Rowley in his book *The Zadokite Fragments and the Dead Sea Scrolls* (Blackwell, 1952).

The indentification of the Wicked Priest with Aristobulus II is very questionable; Professor Rowley prefers Menelaus, who lived in the 2nd century B.C., while even Paul has been suggested. There is by no means general agreement that the Teacher of Righteousness was identified with the Messiah; and it seems probable that two separate Messiahs, one a royal and one a priestly figure, were expected in the quarters from which the scrolls emanated. The differences between Jesus and the "Man of Righteousness" are quite as striking as the resemblances; the Christian teaching of the forgiveness of enemies is one. A completely misleading impression of similarity is given when Wilson quotes some of the more Christian passages in the Testaments of the Twelve Patriarchs, blandly stating that there is a connection between the Testaments and the Scrolls. Dupont-Sommer is indeed convinced that the Testaments arose among the sect of the Scrolls, but when his evidence is scrutinised it is found to rest on the fact (which he never clearly states) that quotations from the Testament of Levi occur in the Damascus Fragment and that fragments of this Testament have been found among the Scrolls. Now it has long been held that the Testament of Levi circulated independently of and prior to the other Testaments, which are those in which the most striking resemblances to Christian teaching are found. Indeed, the absence of any trace in the new discoveries of any Testaments other than that of Levi goes far towards confirming the thesis of Dr. De Jonge (*The Testaments of the Twelve Patriarchs*, Manchester, 1953) that in their present form they are a Christian composition of the 2nd century A.D.

Much more could be said, but readers of *The Inquirer* will understand why liberal scholars have been cautious. At present the field is a happy hunting-ground of those with an axe to grind, whether it be anti-Christian or Fundamentalist.—Yours,

Manchester College, Oxford. *L. A. Garrard.*

"The New Man"

Sir,—In his very good-natured review of "The New Man" by Gregor Smith (now Professor of Divinity, Glasgow University) Mr. Rowland tells us that the author says "It is a Christian anthropology that is needed." This discernment is behind the times. More than ten years ago *The Inquirer* said "Orthodoxy never did, and does not now seem able to, produce a religious anthropology."

From your reviewer's account, Gregor Smith, now late in the day, attacks this problem in a "forthright", "bold" and "striking" way. And what is his deliverance? "The new man is man in community with man in the strength of the given grace which meets him as tasks and responsibilities and opening freedoms in actual situations."

I do not know what grammatical construction we are supposed to put upon this string of words, nor, for that reason, is it easy to know what the author means to say. It is certainly not forthright. Guessing at a possible Engish translation one suggests—"The new man is in society with social problems he must meet, as he can, as they arise." Is this the new man? Is this the bold idea? Is this a striking contribution to our thought?—Yours,

Edinburgh. *Wallace Tavener.*

Unitarians and Lent

Sir,—How difficult it is to develop a balanced policy in our Unitarian Movement.

The Rev. Rosalind Lee has written a letter of protest against the idea of Unitarians in any way keeping Lent whilst the Rev. A. W. Vallance writes in support of the same idea.

May I suggest that it is possible to see a value to some members in making use of special seasons, forms and ceremonies as in the Orthodox Churches—also in so far as it shows a sympathy with other churches it may be good.

On the other hand a number of members have joined or have remained in our Movement just because of its freedom from these special forms and ceremonies.

Those who feel that our appeal is in the main to those who are outside the churches would certainly consider it an unwise step to introduce the idea of Lent which is so closely connected with the Orthodox Church.

Surely members and individual churches should be quite free to choose in such matters and it is rather invidious for officials or committees to advocate the desirability or reverse of such usage.—Yours,

Bedford. *E. A. Thompson (Mrs.)*

Ninety Years

The congregation at Shrewsbury are celebrating the ninetieth birthday of Mr. Richard Mansell, one-time chairman of the congregation, and a life-long member, with a thanksgiving service on March 25. Mr. Mansell is well known in the Midlands, and for his unstinting devotion not only to his own church but to the Midland District Union. *The Inquirer* adds its congratulations to the many he will receive.

Stannington: Youth Sunday was observed at Underbank Chapel, Stannington. The service was conducted by one of the young members, and the two lessons were read by two other young members. Instead of the usual sermon, three short addresses were delivered on the subject: "What kind of a life would I like to see in the future". These were given by a European, a Nigerian and an Indian. Mr. Tom Wardle, the Lay Pastor, left the service entirely in the hands of the young people, except for the usual weekly announcements, when he took the opportunity to welcome the visitors (there were three Indians and a Nigerian). After the service a meeting was held in the Sunday School when tea and biscuits were provided.

CONSORCIA AND SOESTRINO

By "Tank"

CONSORCIA'S home is somewhere in the Philippines. It is a nipa-thatched hut, a mile from any road and three miles from a school. The family is poor; father goes to town twice a week on the chance of getting jobs as a carrier in the market; on other days he is lucky if he gets work on a farm. Consorcia has five brothers and a sister, and finding food and clothing for them is a real big problem; a year ago it became so big that Consorcia had to leave home and go to work, although she was only eight years old. Her employer was a distant relative, and he was thoughtful enough to let her go to school. That was a novelty to her and she liked it, but she missed her home and family. The people at home missed her, too, and when the family were in "better luck" Consorcia came home, and she was very pleased when her parents allowed her to go to the school three miles away.

Then a terrible thing happened. When the children were examined at a skin clinic the nurse and the doctor were worried about Consorcia; there was a patch on her skin which made them very concerned. A test-tube warmed with hot water and a needle were applied gently to the spot. The girl felt neither warmth or pain. Consorcia had leprosy.

No, Consorcia did not go to a leper colony. She is still at home and her neighbours do not know that she is a leper. Twice a week she goes to the clinic for treatment; later she will go less often; the disease has been discovered at an early stage; she will not be a possible source of infection to others.

Not many years ago the story of Consorcia would have been one of a terrible affliction tearing her away from home and friends; why it is not like that now is hidden in these three sets of letters: U.N.O.; W.H.O. and U.N.I.C.E.F.

If you find no meaning in those letters, here is a clue to the first set in the story of Soestrino, a boy whose home is in an Indonesian banana grove. He contracted Yaws, a skin disease, over a hundred sores appeared on his little body. Then the United Nations sent a man with a hypodermic syringe and drugs across oceans and rivers, through jungles and swamps to the banana grove and Soestrino was cured. I expect you have no difficulty about U.N.O. now; if you want clues to the other sets of letters, think of Health and Children.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 18th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. [illegible]
ABERYSTWYTH, New Street Meeting House, 11, Mr. [illegible] Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, Rev. John Gill

Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill 3, Closed
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. Donald Mills
Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green, (nr. Sevenoaks), Unitarian Church, 11, Mr. T. E. Dalton
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, [illegible] Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Francis Terry
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. L. C. Tudor
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. J. S. Paterson
Bradford, Town Hall Square, 10.45, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. W. J. Arnold, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Dr. S. [illegible]
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Waring
Bury, Bank Street, 11, Rev. F. M. Ryan, 6.30, Rev. F. A. Bullock
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Supply
Cheltenham, Bayshill Unitarian Church, Royal Well's, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. N. Sparks
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eiric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11, Rev. P. C. Whiteman, 6.30, Mr. W. W. Wimbury
Coventry, Holyhead Road, 2.30, Sunday School, 11, —— 6.30, Rev. A. Whitaker
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. T. Brett Davies
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. W. Waddington
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Mr. Norman Stevens
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Supply
Glasgow, Unitarian Church, Pembroke St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45, Rev. John Storer, 6.30, Mr. F. G. Martin
Halifax, Northgate End, 10.45, Mr. W. A. Davies, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11, Rev. H. Whitaker, 6.30, Rev. H. Maguire
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Allen Williams
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. R. W. Sorensen
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. G. J. Perry
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. E. G. Lee, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. P. Chalk
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. A. Peacock
London, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. [illegible] Barker
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. G. J. Perry
London, Mansford Street Church, Bethnal Green, 6.30, Rev. H. S. Carter
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 10.30, Children's Church, 6.30, Mrs. E. Savage
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mr. J. Wilkin
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellaby
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. F. Johnson
Manchester, Cross Street Chapel, 10.45, Dr. R. W. Wilde, 6.30, Rev. A. W. Vallance
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bennett
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Dr. R. W. Wilde
Manchester, Platt Chapel, Rusholme, 6.30, Rev. T. W. Roberts
Manchester, Renshaw Street Mission, 6.30 Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Elspeth R. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. F. Kenworthy
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tonge
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. J. Bright
Oldham, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 6.30, Mr. D. C. Doel
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Waring
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kemsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
Ringwood, Hants, The Meeting House, 11, Mr. J. Sturges
Rochdale, Blackwater Street, 10.30, Rev. William Bell
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Gordon Stuart
Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Rossington
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Rev. R. McGraw
Swansea, Pennard Free Christian Meeting House, 11, Rev. Basil Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. T. E. Nuttall
Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerry
Todmorden, Unitarian Church, 10.45, Mr. J. Stansfield, 6, Mrs. F. Wager
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. L. Short
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Rev. G. W. Parkinson

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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Holidays Abroad

UNITARIAN PARTIES, SWITZERLAND, AUSTRIA, LIECHTENSTEIN, NORWAY—July-August. Lone travellers welcome. Reduced party fares. Early booking vital. Write immediately, Rev. Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

Opportunity for Young Man seeking interesting permanent Commercial career. Estate Agents, with Head Office in Central London, several suburban and provincial branches, require man just finished National Service or just leaving school. Good prospects for one with energy, initiative; Christian or public spirited background. Free Life Insurance; Non-contributory Pension Scheme and other staff benefits. For further details, without obligation, enquire ANDREWS & PARTNERS, 38 Great St. Helens, London, E.C.3.

Residential Caretaker required in April for the Old Meeting House, Ditchling. Small cottage adjoining Meeting House available under service tenancy. Apply in the first instance, with references, to the Rev. John Rowland, 165 Mackie Avenue, Brighton 6.

Holiday Accommodation

SPRING AND EARLY HOLIDAYS. Special terms till Whitsuntide at NORMANHURST, the small friendly hotel in "Britain's Best Climate". Recommended by Unitarians. 5½ 8 gns., including full board, early tea, central heating everywhere when cool. Slumberlands; h. and c.; two comfortable lounges. Facing South between Pier and Sun-Lounge orchestra. Illustrated brochures. Also booking for Summer, 6/9 gns. Early booking advised. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

Women's League: The Annual Meeting of the Liverpool District League was held at the Ancient Chapel of Toxteth on Wednesday, February 29, 1956.

The Service in the lovely old Chapel was conducted by Mrs. Tindall, who gave a beautiful address on "Wonder", quoting one of Muriel Hilton's poems and also using in the service a prayer from the "Charm of the Commonplace"; Mrs. Tindall spoke of the wonder which becomes Worship and closed her address by quoting the hymn, "God speaks to us in bird and flower".

The singing in the service was exceptionally fine.

(Continued next column)

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147
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910
723

After a bountiful tea the Annual Business Meeting took place. The annual reports were submitted; the treasurer announced that during the year £10 had been given to the General Assembly Hospitality Fund, £5 to Mill Street Re-Building Fund and £5 to St. Helen's Extension Appeal, in addition to amounts expended in connection with the General Assembly Meetings in Liverpool; this had resulted in a small deficit this year.

Thanks to the retiring President for her untiring devotion to the League during her two years of office were expressed by Mrs. McLachlan who presented Miss Herford with flowers as a mark of appreciation. In reply, Miss Herford said she had thoroughly enjoyed her term of office which had given her the opportunity of making many new friends. She appealed for the strengthening of the spiritual life of the League, particularly in Church attendance.

Mrs. Hughes proposed and Mrs. Scott seconded that Mrs. Murren be elected President for the next two years. Mrs. Murren then received the badge of office from Miss Herford. She thanked members for the honour conferred on her in electing her as President and as a minister's wife she endorsed Miss Herford's remarks regarding Church attendance

Mrs. Annie Jones

All members of Stand Unitarian Chapel and School felt the loss of Mrs. Annie Jones who died on February 4, 1956, aged 86. She had been a member of the Sunday School from a child, and came to special Services to the end. She had been a member of the choir, and was interested in all the affairs of the Chapel. She had been a member of the Women's League since its formation, and always went to the Manchester District meetings, and she had attended the Senior Ladies' Society for forty years.

She was also well known in the district, having belonged to the Prestwich and Whitefield branch of the Townswomen's Guild from its beginning, having been a member of the Committee, under the late Miss A. M. Philips of Prestwich, to collect funds for the new Northern Hospital, Manchester, and having belonged to the Whitefield Electrical Association for Women.

But such a catalogue is inadequate and misses the point of her life. She was liked by all who knew her, young and old, always thinking of others, always kindly, always helpful. But, above all, she had a zest for life which was an inspiration to all, missing little at Stand until the very end.

Many members and friends attended a Service at Stand Chapel on February 8, and after cremation at Middleton, the ashes were interred at Stand on February 11. The services were conducted by the Rev. Sydney H. Knight.

S.H.K.

THE INQUIRER

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